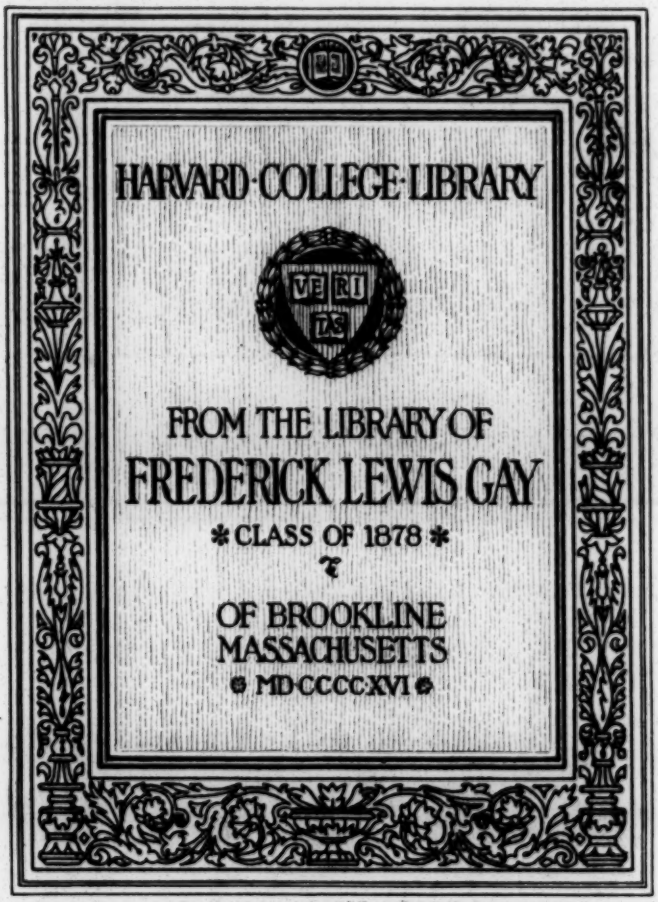
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SPEECHES

MADE BY

Sr. *EDWARD DEERING*

in the high Court

of *PARLIAMENT.*

Concerning the Arch-Biſhop and divers other *Grievances.*

Printed Anno Dom. 1641.

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THE FIRST SPEECH made by Sir *Edward Deering* in the houſe of *Commons.*

M^r. *Speaker.*

YEſterday, the affaires of this Houſe did borrow all the time allotted to the great Committee of Religion; I am ſorry that (having but half a day in a whole week) we have loſt that.

Mr. *Speaker.* The ſufferings that we have undergone, are reduceable to two heads: The firſt concerning the Church, the ſecond belonging to the Common-wealth; the firſt of theſe muſt have the firſt fruites of the Parliament, as being the firſt in waight and worth, and more immediately to the honor of God and his glory, every

drame whereof, is worth the whole waight of a Kingdome: the Common-wealth (it is true) is full of apparant dangers, the ſword is come home unto us, and two twinned Nations, vnited together under one regall head, Brethren together in the bowells and boſome of the ſame Iſland, and which is above all, is imbanded together in the ſame Religion (I ſay in the ſame Religion) by a devilliſh Machination, like to be fatally imbrued in each others blood, ready to digge each others graves, *Quantillum ab fuit.*

For other grievances alſo, the poore diſhearted Subiect ſadly grieves: not able to diſtinguiſh betweene Power and Law, and with a weeping heart (no queſtion) hath long prayed for this houre in hope to be relieved; and to know hereafter whether any thing hee hath (beſides his poore part and portion of the common Ayre he breatheth) may be truely called his owne.

Theſe Mr. *Speaker*, and many other doe deſerve, and muſt ſhortly have our deepe regardes, but *ſuo gradu*. Now in the firſt place there is a *vnum neceſſarium*, above all our worldly ſufferings and dangers: *Religion*, the imediate ſervice due unto almighty God, and herein let us all be confident, that all our conſultations will be unproſperous, if we put any determination before that of *Religion*. For my part, let the Sword reach from the North to the South, and a generall perdition

dition of all our remaining rights threaten us in an open view, it ſhall be ſo farre from making me to decline the firſt ſettling of Religion, that I ſhall ever argue, and rather conclude it thus; that the more great and eminent our perills of this world are, the ſtronger and quicker ought our care to be for the glory of God and the pure Law of our ſoules. If then (Mr. *Speaker*) it may paſſe with full allowance, that all our cares may give way unto the treaty of *Religion*, I will reduce that alſo under two heads: Firſt of Eccleſiaſticall perſons, then of Eccleſiaſticall cauſes; let no man ſtart or be affrighted at the imagined length of this Conſultation, it will not, it cannot take up ſo much time as it is worth, this is God and the Kings, God and the Kingdomes, nay this is God and the two Kingdomes cauſe.

And therefore (Mr. *Speaker*) my humble motion is, that we may all of us, ſeriouſly, ſpeedily and heartily enter upon this, the beſt and the greateſt and the moſt important cauſe wee can treate on.

Now (Mr. *Speaker*) in perſuite of mine owne motion, and to make a little entrance into theſe great Affaires, I will preſent unto you the petition of a poore diſtreſſed Miniſter in the County of *Kent*, a man conformable in his practice, orthodoxe in his Doctrine, laborious in his Miniſtery as any wee have or I doe know, he is now a

ſufferer (as all good men are) under the generall oblique of a *Puritan*, as with other things was admirable delivered by that ſilver Trumpet at the Barr, the Purſivant watched his doore, and devides him and his Cure aſunder to both their griefes, for it is not with him as perhaps with ſome that ſet the Purſivant at worke, glad of an excuſe to be out of the Pulpit, it is his delight to preach. About a weeke ſince I went over to *Lambeth* to move that great Biſhop (too great indeede) to take this danger from off this Miniſter and recall the Purſivant; And withall did undertake for Mr. *Wilſon* (for ſo is your Petitioner called) that he ſhould anſwere his accuſers in any of the Kings Courts at *Weſtminſter*: The Biſhoppe made me this anſwere in *His verbis*, I am ſure that he will not abſent from his cure a twelve-month together, and then I doubt not but once in a yeare we ſhall have him. This was all that I could obtaine, but I hope (by the helpe of this Houſe) before this yeare of threats be run out, his Grace will either have more Grace or no Grace at all. For our griefes are manifold and doe fiill a mighty and vaſt circumference, yet ſo that from every part, our lives of ſorrow do lead unto him and point at him, as the Center from whence our miſeries doe grow.

Let the Petition be read, and let us enter upon the Worke.

The

The ſecond ſpeech.

Mr. *Speaker.*

You have many private perticular petitions, give me leave by word of mouth to interpoſe one more generall, which thus you may receive: Gods true religion is violently invaded by two ſeeming enemies, but in deede they are like *Herod* and *Pilate*, faſt friends for the deſtruction of Truth: I meane the *Papiſts* for the one part, and our *Prelating* faction for the other; betweene theſe two in their ſeverall progreſſe, I obſerve the concurrence of ſome few paralelis, fit (as I conceive) to be repreſented to this honorable Houſe.

Firſt, with the *Papiſts* there is a ſevere *Inquiſition*, and with us (as it is vſed) there is a bitter *High Commiſſion* both theſe *Contra fas et ius* are Iudges in their owne caſe: yet herein their *Inquiſitors* are better then our *High Commiſſioners*, they (for ought that I ever heard) doe not (*Sevire in ſuos*) puniſh for delinquents and offenders ſuch as profeſſe and practice Religion according as it is

eſtabliſhed

eſtabliſhed by the Lawes of the Land where they live.

But with us, how many poore diſtreſſed Miniſters? nay how many ſcores of them in a few yeares paſt have beene ſuſpended, degraded and excommunicated? not guilty of the breach of any eſtabliſhed Lawes: The Petitions of many are here with us, more are comming, all their prayers are in heaven for redreſſe: downe therefore with theſe Money-changers; They doe confeſſe commutation of Pennance, and I may therefore iuſtly call them ſo.

Secondly, with the *Papiſts* there is a *Miſterious Artifice*, I meane their *Index Expurgatorius*, whereby they clip the tongues of ſuch witneſſes whoſe evidence they doe not like: To theſe I parralell our late *Imprimators* Lycenſers for the Preſſe, ſo handled, that truth is ſuppreſt and Popiſh Pamphlets fly abroad *Cum privelegio*, witnes the audatious Libells againſt true Religion, written by *Coſſens*, *Dowe*, *Heylin*, *Pocklington*, *Meade*, *Shalford*, *Swan*, *Roberts*, and many more, I name no Biſhops but I adde, *&c.*

Nay they are already growne ſo bold in this new trade, that the moſt learned Labourers of our antient and beſt Devines, muſt be new corrected and defaced with a Deliniatur, by the ſuperfillious penne of my Lords young Chaplaine, fit perhaps for the Teck nicall Arts, but unfit to hold the Chaire for Divinity.

But herein the Roman Index is better then our Engliſh Lycences, they thereby doe prove the current of their owne eſtabliſhed Doctrines, a point of wiſdome; but with us our Innovators by this *Artifice* doe alter our ſetled Doctrines, nay they doe ſubinduce poynts repugnant and contrary: and this I doe affirme upon my ſelfe to prove.

One Parralell I have more, and that is this: Amongſt the *Papiſts* there is one acknowledged *Pope*, ſupreame in honour over all, and in power, from whoſe Iudgement there is no appeale: I confeſſe M. *Speaker*. I cannot altogether match a *Pope* with a *Pope*, yet one of the antient Titles of our Engliſh *Primate*, was *Alterius orbis Papa*, but thus farre I can goe (*ex ore ſuo*) it is in Print; he pleades faire for a *Patriarchall*; and for ſuch a one whoſe Iudgement (he beforehand profeſſeth) ought to be finall, and then I am ſure it ought to be unerring; put theſe two together, and you ſhall finde that the finall determination of a *Patriarch*, will want very little of a *Pope*, and then we may ſay, *Mutato nomine de te fabula narratur*: he pleadeth Popeſhip, under the name of a *Patriarch*, and I much feare the end and toppe of his *Patriarchall* plea, may be as that of *Cardinall Poole* his Predeceſſor, who would have two heads, one *Caput Regale*, the other *Caput Sacerdotale*, a proud parralell to ſet up the *Myter* above the *Crowne*.

But herein I shall bee free and cleare, if one there must be, be it a *Pope*, be it a *Patriarch*, this I resolve upon for mine owne choyce, *Procul a Ioue procul a fulmine*, I had rather serve one as farre as *Tyber*, then to have him come to me so neare as the *Thames*, a *Pope* at *Rome* will doe me lesse hurt, then a *Patriarch* may doe at *Lambeth*.

I have done, and for this third parralell, I submit it to the wisdome and consideration of this grave *Committee* for *Religion*: In the meane time I doe ground my Motion upon the former two, and it is this in briefe.

That you would bee pleased to select a sub-Committee of 4. 6. 8. or 10. at the most, and to impower them for the discovery of the great numbers of oppressed ministers, under the Bishops tyranny for these ten yeares last past, we have the complaints of some, but more are silent, some are patient and will not complaine, others are fearefull and dare not, many dead, and many beyond the Seas and cannot complaine.

And in the second place, that the sub-Committee may examine the Printers, what Bookes by bad lycence, have been corruptly issued forth. And what good bookes have beene (like good Ministers) silenced, clipped or cropped.

The worke I conceive will not be difficult, but will quickely returne into your hands full of weight. *And this is my Motion.*

The

The third Speech.

Mr. *Speaker*.

THIS Morning is deſigned for the conſideration of the late Cannons, and the former; and of that which the Clergy have miſcalled a benevolence, I ſhall for the preſent, onely touch the firſt of them, and that is the Roman Velites, who did uſe to begin the Battaile: ſo ſhall I but *vilitande*, and skirmiſh, whilſt the maine Battaile is ſetting forwards.

The Pope, as they ſay, hath a triple Crowne, anſwerable thereunto, and to ſupport it, hee pretendeth to have a threefold Law.

1. The firſt that is *Ius divinum*, Epiſcopacy by Divine Right: and this he would have you thinke to be the Crowne next his head, which doth circle and ſecure his power, our Biſhops have in an unlucky time entred their Plea, and preſented their title to this Crowne, Epiſcopacy, by *Divine Right*. 2. The

2. The ſecond is *Ius humanum Conſtantii donativum*, the gift of Indulgent Princes temporall power; this Law belongs to his middle or ſecond Crowne, this is already pleaded for, by our Prelates in Print.

3. Theſe two Crownes being already obtained, The Pope claimes and makes the third himſelfe, and ſets it higheſt upon the top: This Crowne alſo hath its Law, and that is *Ius Canonicum*: This Cannon Law is of more uſe unto his Popeſhip (if once admitted) then both the other.

Iuſt ſo our Prelats from the pretended divinity of their Epiſcopacy, and from the temporall power, granted them by our Princes, would now obtrude a new Cannon Law upon us: They have charged the *Cannons* to the full, and never fearing they would requoyle into a *Parliament*, they have rammed a prodigious and ungodly Oath into them: the illegallity and invalidity of theſe *Cannons*, is manifeſted by one ſhort queſtion, (*vizt.*) what doe you call the meeting wherein they were made?

Mr. *Speaker*, who can frame an argument aright, unleſſe he can tell againſt what hee is to argue?

Would you confute the Convocation-houſe? they were a holy Synod, they were Commiſſioners? will you diſpute their Commiſſion? they will mingle all power together, and perhaps anwer,

answer, they were ſomething elſe, that wee neither knew nor imagined; unleſſe they would unriddle themſelves, and owne what they were, wee may proſecute non concludent Arguments.

Mr. *Speaker*, I have conferred with ſome of the Founders of thoſe *Cannons*, but I profeſſe here, that I could never meet with any one of that Aſſembly, who could well anſwere to that firſt queſtion of the Catechiſme, *What is your name?* Alas, they were parted before they knew what they were, when they were together.

The ſumme of all the ſeverall anſweres that I have received, doe altogether amount unto this: They were a Convocationall, Synodicall Aſſembly of Commiſſioners: Indeed a threefold *Chæmera*, a Monſter to our Lawes, a *Cerberus* to our Religion. A ſtrange Commiſſion, where no Commiſſioners name is to be found! A ſtrange Convocation that lived when the Parliament was dead. A ſtrange holy Synod, when the one part never ſaw nor conferred with the other.

But indeed, there needed no conference, if it be true of theſe Cannons which I read of the former, *Quis neſcit, Canones Lambethæ formari priuſquam in Synodo ventilentur?*

Well Mr. *Speaker*, they have Innovated upon us; wee may ſay, it is *Lex talionis* to Innovate

upon them, and ſo I hope we ſhortly ſhall doe.

In the meane time, my humble motion is, that every member of that Aſſembly, who voted their Cannons, may come ſeverally to the Barre of this Houſe, with a Book of Cannons in his hand, and there unleſſe he can anſwer that Catechiſme queſtion, as I called it, better then I expect hee can, *conceptis verbis*, in ſuch expreſſe termes as this Honorable Houſe ſhall then thinke fit, hee ſhall abiure his owne Iſſue, and bee commanded to give fire to his owne Cannons.

And this motion I take to be Iuſt.

FINIS.

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THE. SPEECHES OF Sr. EDWARD DEERING in the high Court of PARLIAMENT.

Concerning the Arch-Bishop and divers other *Grievances.*

LONDON, Printed Anno Dom. 1641.

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The fourth Speech.

Mr. Speaker.

YEsterday wee did regulate the moſt important buſineſſe before us: and gave them motion, ſo that our great and weighty affaires, are now on their feete in their progreſſe, iourning on towards their ſeverall periods, where ſome I hope will finde their lateſt home.

Yet among all theſe I obſerve one, a very maine one, to ſleepe *ſine die*: give me leave to awaken it; it is a buſineſſe of an immenſe weight, and worth; ſuch as deſerves our beſt care, and moſt ſevere circumſpection. I meane the Grand Petition long ſince given in by many thouſand Citizens againſt the dominering Clergy.

Wherein (for my part) although I cannot approve of all that is preſented unto you, yet I doe clearely profeſſe, that a great part of it, nay the greateſt part thereof, is ſo well grounded, that

my heart goes cheerefully along therewith.

It ſeemes that my Countrey (for which I have the honour to ſerve) is of the ſame minde, and leaſt you ſhould thinke that all faults are included within the walles of *Troy*, they will ſhew you

Iliacos intra muros peccatur & extra.

The ſame grievances which the Cittie groans under, are provinciall unto us, and I much feare they are Nationall among us all.

The pride, the avarice, the ambition and oppreſſion, by our ruling Clergy is *Epidemicall*, it hath infected them all. There is not any, or ſcarce any of them who is not practicall in their owne *great cauſe in hand*, which they impiouſly doe miſ-call, *the Piety of the times*, but in truth, ſo wrong a Piety, that I am bold to ſay,

In facinus iuraſſe putes.------

Here in this Petition is the diſeaſe repreſented, here is the cure intreated.

The number of your Petitioners is conſiderable, being above five & twenty hundred names, and would have beene foure times as many, if that were thought materiall.

The matter in the Petition is of high import: But your Petitioners themſelves are all of them quiet and ſilent at their owne houſes, humbly expecting & praying the reſolution of this great *Senate*, upon theſe their earneſt and thrice hearty deſires.

Here

Here is no noyſe, no numbers at your doore: they will be neither your trouble nor your iealouſie; for I doe not know of any one of them this day in the towne: ſo much they doe affie in the iuſtice of their Petition, and in the goodneſſe of this houſe.

If now you want any of them here to make avowance of their Petition, I am their ſervant. I doe appeare for them and for my ſelfe, and am ready to avow this Petition in their names, and in my owne.

Nothing doubting, but fully confident, that I may iuſtly ſay of the preſent uſage of the Hierarchy in the Church of *England*, as once the Pope (Pope *Adrian* as I remember) ſaid of the Clergy in his time: *A vertice capitis ad plantam pedis, nihil eſt ſanum in toto ordine eccleſiaſtico.*

I beſeech you read the Petition, regard us, and releive us.

FINIS.

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1 June 1916